

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, FEBRUARY 7, 1901.

VOL. III, NO. 13

Robt. R. Church, the wealthiest colored citizen of Memphis, has recently given to the fund for holding the Confederate Veteran's reunion in that city, \$1,000. He was born a slave.

The mighty dead are falling fast. — *Baptist Argus.*

How can the dead fall. We had thought that it was the "mighty" living that were falling so fast.

We welcome to the regular line of succession, not to the throne of England, but to the human family, the new-comer, Christina, Sidaon Jenett Shinault, a lineal descendant and heir apparent to the estate of Rev. L. R. Burgess, of Geenville, Miss.,—a grand-daughter.

It seems to be a well authenticated statement that the Southern Railway Co., has purchased the Mobile & Ohio railroad, and will probably take charge within sixty days. The weaker railroads are being rapidly absorbed by the stronger ones.

Rev. E. E. King, of McKinney, Texas, writes: "The Lord in mercy continues to bless our church. We have received twenty-four accessions since my return in October and we enter the new century out of debt and in good heart and hope. Success to THE BAPTIST."

We Mississippians appreciate the honor conferred upon Dr. B. D. Gray, of Birmingham, Ala., by the Board of Trustees of Georgetown College in calling him to its presidency. He is one of Mississippi's most worthy sons. He has been called to several positions of honor, and has distinguished himself in all of them.

Prof. W. T. Foster, of Winona, writes: "We called yesterday Bro. Rosamond, of Helena, Ark., at \$1,000 and home repaired."

Raised the money to pay off parsonage debt. Raised other money also. The best day ever spent here I think. Fourteen names came down with over \$600 of the \$1,000 then and there. Sing the doxology."

The *Baptist and Reflector* says that the King "showed his wisdom" in electing to be known as Edward VII, instead of Albert I; and the *Baptist Argus* says it was a disappointment that he elected to decline his mother's wish in the matter. Well, there's nothing much in a name, anyway; and he will be the same king now that he would have been had he called himself "Albert" instead of "Edward."

"A considerable proportion of the intelligent and well-written articles in The Watchman declined are devoted to the instruction or criticism of ministers. They are suitable for the pages of a homiletic magazine, but not for the columns of a Baptist family paper."

Brother John P. Culpepper writes that he has passed his fourth anniversary with the First Church, Gloster, during which time he has baptized sixty-five, and received forty-six by letter into the membership of his church. There is scarcely a better church in the State than this church, and they start the new year under fine prospects for a good year's work. They take THE BAPTIST down there at Gloster, read it and pay for it—see? And there are others who do the same thing, the number of whom ought to greatly increase in the near future.

It seems that there is to be no end to the troublesome questions that will grow out of the Philippine situation. We paid \$20,000,000 for the whole group of islands, according to the treaty of Paris, and obligated ourselves to preserve the property rights of the Catholic church. It now transpires that they own more than 400,000 acres of the land and other valuable property which the government paid Spain for; and now they want \$20,000,000 for their possessions. In the meantime, contrary to the Constitution of the United States, and violative of the very foundation principles of our government, the Friars, by the Taft Commission, have been placed in charge of the schools of the islands, which thing not only the Fillipinos hate, but likewise all the civilized world, with an ever increasing hatred. All the "Commissions" sent out thus far seem to be about as useless an appendix of government in the welfare of that country as the appendix is to the human body, which, it appears, we can get along better without than we can with, and the sooner it is cut off, the better.

If the President would treat Mr. Chapelle, as he does any other ordinary mortal, and as a functionary of the church give him his "walking papers," we would get along with our "benevolent assimilation" a little faster. What business has any church with a representative in those parts, except to preach the gospel? If Mr. Chapelle is not there "for revenue only," what is he there for; we pray you tell? His one mission is to have the Friars reinstated from one end of the country to the other, and let them "fry" out of the children the last vestige of liberty for which the fathers fought. And the more we hobnob with Rome the less do we commend ourselves to the seekers of liberty the world over and around.

The investigating committee sent to West Point to inquire into the often repeated accounts of hazing in vogue there, may not prove that young Booz's death was caused by it, but they are developing the fact that cruelty and barbarity such as the layman could not dream of characterize the conduct of the old students towards the new ones. Of course it can and will be broken up—not the institution but the barbarous practice of hazing so long in vogue.

We call the attention of our readers to the advertisement of the L. Grunewald Co., limited, on page 12. This is the oldest piano house in the South. They handle all the highest grades of pianos, such as Steinway, Sohmer, Mehlin, Fischer, Emerson, Shoninger, Cramer, etc.

They make easy terms for buyers who do not wish to pay cash. Their large stock of music and musical instruments enables them to supply their customers promptly. They give big reductions to music teachers. By all means, close no transaction until you hear from the Grunewalds. They will make you the best terms. Write for prices and catalogues.

The case of Mrs. Nations is not so bad, after all—there are many worse things than she has done, in "wrecking" the saloons of Wichita, Kansas. In that State they have a law against saloons in any form, which law has lately been disregarded by the saloonists, who have been keeping open house, law or no law; nor would the officials make arrests. Mrs. Nations, having appealed in vain to what she supposed was the manhood of the State of Kansas, to see that the law was enforced, took it upon herself as a private citizen to enforce it by raiding the saloons and destroying their property, which they held in violation of the laws of the commonwealth of Kansas, and at their own risk.

We admire the woman's courage and zeal—both—in this case, though she was subjected to a horse-whipping in a street fight with a number of women, aided and abetted by the saloon element. See what a disturber of the peace the saloon is—it will not only violate the law by its own existence, but will organize a mob of women to defend itself in its violation of law, and "against the peace and dignity of the State." Down with the saloons everywhere—in Kansas as well as all the other States, in all the islands of the sea as well as in the army canteen and to the natives on the Congo.

God's Tenth.

Is not the law of the tithe inconsistent with the New Testament teaching on giving? Is it not true that the disciples of Christ live and worship under an inward and spiritual dispensation, and not under an outward and legal system?"

I do not find anything in the New Testament which sets aside the law of God's Tenth. Christ in his mission did set men free from the rites and ceremonies of the Mosaic ritual, but tithing was practiced long before this ceremonial system was established. It seemed to have all the binding force of a moral law.

Jesus did not rebuke the Pharisees for tithing, but only their abuse of the custom. And he did that in order that he might denounce their neglect of more important matters. In their excessive legalism they tithed even mint and anise and cummin, but neglected judgment and mercy and faith. Jesus commended both. He said: "These ought ye to have done, and not to leave the other undone." Mat. 23:23.

Is not the rule of Christian giving written in 1 Cor. 16:2 in this language:

"Upon the first day of the week let every one of you lay by him in store as God hath prospered him?"

This exhortation does enjoin universal, considerate, regular and frequent giving. But the direction was for meeting an emergency of poor disciples at Jerusalem, for making gifts and free-will offerings, and not for paying God's Tenth. Moreover, it does not fix any measure or standard. He who would give one-twentieth of his income would be giving according as God had prospered him as well as he who would give one-tenth. Each one would give not according to any standard, but according to his appreciation of his prosperity. His own feeling and not God's will would be his law.

Well, should it not be so? Does not the Apostle Paul call Christian giving a "grace?" And does he not say that offerings to be accepted must be made without constraint or grudging, must proceed from a willing and cheerful mind? How then can giving be obedience to definite and rigid law? Are Christians under law and not under grace? When giving is called a grace it is not meant that the gift is inspired by a vagrant impulse or emotion which imagines that it obeys God when in reality it only serves itself. This must be what men mean when they say, "Give until you feel it," and then it will be a grace." But he who has inherited or acquired a covetous disposition would deeply feel the giving of a dollar when the offering of a hundred dollars would not touch one of a more generous nature. Surely feeling cannot be the measure of duty in giving. Giving is called a "grace" because it proceeds from a gracious disposition wrought in the heart by the Holy Spirit, and this disposition seeks obedience to God's will in all things. Can a Christian not willingly and cheerfully obey God's law, even the law concerning his own tenth? Is not the Gospel the "law of liberty," because, besides other reasons, it inspires free and spontaneous obedience? Did not God promise to write his laws in the hearts of his children, so that his commandments would not be grievous?

Paul's words in 1 Cor. 9:13, 14 demand careful consideration in this study:

"Do ye not know that they which minister about holy things live of the things of the temple; and they which wait at the altar are partakers with the altar?"—Num. 18:20.

That is the Levites under God's ordinance received the tithe for their support as they ministered in holy things. The Apostle continues:

"Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

Is not the plain, if not the necessary, meaning that our Lord Jesus Christ has ordained that the worship of God under the Christian dispensation should be supported just as it was under the Old Testament, that is, by God's Tenth? Origen, Jerome, Augustine, Chrysostom and many ancient historians claim that New Testament believers, both Jews and Gentiles, observed the tithe, and that it was their source of support for their ministry, worship and missionary work.

I will not answer objections. If God asks of us the return of his tenth, no difficulty can set aside that claim. We desire to do his will in all things. I need not repeat his promises of blessing, temperal and spiritual; because they are familiar. I could not tell the results upon Christians and upon the world if the disciples of Christ would devote one-tenth of their income to God. I only ask now: "Is this God's will concerning us? Do we believe his word? Are we willing to trust him and to act on our faith?"

H. F. S.

Vicksburg, Miss.

Why Foreign Missions.

BY R. J. WILLINGHAM, C. S.

Why should we give the gospel to all the world?

(1) Because God loves "the world." Jno. 3:16.

(2) Because Christ commands us to "preach the Gospel to every creature." Mk. 16:15.

(3) The gift of the Holy Spirit was to be with power to make God's people witnesses "unto the uttermost part of the earth." Acts 1:8.

(4) The example of the early disciples who "went everywhere preaching the word." Acts 8:4.

(5) The special call of Peter and Paul for foreign mission work.

(6) The prayer taught by Christ to His disciples—"Thy Kingdom come. Thy will be done in earth as it is in heaven."

(7) The lesson of love as taught by Christ. Supreme love for God and love for men will make us give the heathen the Gospel.

(8) The great blessings which have come to the churches which help: Spirituality, Union, Rejoicing; Absence of division, dissension, doubts and worldliness.

(9) The great success of the work. Statistics show that converts in foreign lands are rapidly multiplying by the thousands and hundreds of thousands. In a few years more, many foreign lands will be sending out missionaries to their own people.

(10) The Cheapness of the work. It is

said by those who have calculated that the actual cost in dollars of each convert is less on the foreign field than in our own land. While this is not a high plain on which to put the work, yet some make the comparison, and to these the argument will appeal.

(11) The rich inheritance which Godly men have given us in their lives of consecration and devotion to this work.

(12) The blessed promises of God to those who pray and work. "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost part of the earth for thy possession." And the Gentiles shall come to thy light and kings to the brightness of thy rising."

Who would not enter into God's plans and purposes! He will use and bless those who will.

Another View.

I have just read Bro Bacon's stricture on the appeals made to help in church building. The argument is made to counteract what is thought to be a growing tendency to masquerade in too costly apparel. We might ask a very pertinent question. Is there such tendency on the part of our churches? In deciding this question, we ought to know each particular church as regards its membership and location. It will not do to generalize, and place the law of proscription on all, because there happens to be like conditions prevailing in different localities. It is not false pride that leads a church handicapped by bad location, or inadequate accommodations, to do all the membership can, and then failing to get in more advantageous position so as to do the work desired, call on brethren outside to help. We must accord to a church of the Lord Jesus Christ other motives than those which influence a man "to masquerade in a fine suit paid for by some one else." What a few years ago was all that could be desired in a community in the way of a church building, maybe now positively a hindrance. Such was the case at more than one town in Mississippi, and if I mistake not was so experienced in the not far distant past by a church, not far distant from brother Bacon's parsonage.

The Oxford church, however, at that time was able to pay its own way and very happily did so. Such is the case in some places in Mississippi today, and too, where the membership having done all in their power are yet far from the realization of what is needed. To build as they are able would be but little better than what they already have. The town is pushing ahead under the thrill of new life, other denominations see the demands, and set to work to command the situation "with improved houses of worship, and in one way or another build them. The little Baptist church under the shadow of these others struggle on and fails to get the attention it deserves and Baptist men and women eye it askance as they turn away to these other places of worship, and they and their children are lost to our denomination. It is mission work of the very best kind, to help such a church into better quarters, and the sooner the better. Oh! if we knew the heartaches, and the prayers and the sacrifices that often are behind the appeal to help build,

we would see the other side to this subject. There is one other idea, most of us have had little to do in building the houses of worship either where we worship or elsewhere. Other men have labored and we have entered upon the fruits of their labor. We do not think of ourselves as masqueraders because of this fact, when we sit in our elegant pew bought with other people's money.

Brother, do we enjoy the luxury of our surroundings and felicitate ourselves on the lot to which we have fallen heir. The Christian thus situated has a happy outlet for the exercises of his religion when he helps to give others what he has not helped himself to. Brother Bacon cites two cases however, which would seem to justify as to themselves the sentiment of his critique, and in these two I heartily concur with him. A church that can build into the tens of thousands, and yet appeal for help is certainly extravagant with other people's money and deserves the rebuke. There ought to be a remedy for all such troubles, for such they are becoming to our pastors and churches. The frequency of the appeals makes even the worthy object a matter of suspicion, and it is this frequency rather than the particular object in most cases that is making the trouble. To meet this trouble our Convention wisely advised the establishment of a Church Building Fund.

If our pastors and churches would take hold of the matter, and make the Church Building Fund a regular object in church work, take collections for it, and then refer all petitions for help to the board, we would have the most efficient means for the accomplishment of this work. Let the example furnished by our effort to remove the Convention debt at Jackson stimulate us to take hold of this matter. One hundred pastors in Mississippi, could change this condition of things and at the same time do more for the church building than is now being realized from the multitudinous appeals that so worry us all. Will they do it? Let them speak out!

A. V. ROWE.

Our Plan of General Benevolence, and How it works.

With the hope of being suggestive to other pastors and churches, I give, at the editor's request, our plan of general benevolence and how it works.

Up to the beginning of 1899 the quarterly plan of giving was followed, foreign missions coming the first quarter, Home missions the second, State missions the third, and something else the fourth. In 1898, on the quarterly plan, the total gifts to general benevolence amounted to about \$180.00, and this may be taken as a good average for the years preceding. At the beginning of 1899, the church, in conference, adopted the monthly plan of giving, with the three great mission causes to run each through an entire quarter, Foreign missions, as before, taking the first quarter, and receiving three separate gifts, that is, in January, February and March. Home missions was to have the second quarter, with three collections, State missions the third quarter, with three collections, and ministerial education, church building, sustentation and Orphanage the fourth quarter and Christmas, each with a single collection.

This plan has been in operation now for two years.—In 1899, the total gifts to these causes amounted to \$480.00, and in 1900 to \$707.40.

That the full significance these figures may be seen I want to state that our church is not large, the letter to the last association reporting a membership of 147. Nor have we a single wealthy member. Neither did the money come from a few large givers, nor as the result of high pressure methods. It came as the gifts of many gathered at frequent and regular intervals.

To show that the gifts were pretty well distributed I give the items for 1900, with the amounts given to each:

Foreign Missions.....	\$139 20
Home Missions.....	110 75
State Missions.....	129 40
Ministerial Education.....	21 75
Church Building Department, Convention Board.....	195 00
Orphanage.....	53 10
Aged and Infirm Preachers.....	16 15
Mississippi College.....	25 00
For Calveston Churches.....	17 05
	\$707 40

This is the result. Our plan is very simple. It is the monthly envelope plan. The second Sunday is mission day in Sunday School and church. The Sunday School envelopes are given to the children the Sunday before, with such explanations as may be needed, and with instructions to return them the following Sunday. Envelopes are sent to absentees through the teachers. They are what is known as the druggist's envelopes, are colored. They are printed as follows:

First Baptist Church Sunday School, Greenville, Miss.

Mission Envelope.

For Second Sunday in February, 1901.

Name.....

Amount.....

The Lord Jesus said: "It is more blessed to give than to receive"—Acts 20:25.

The envelope for the church is a stout plain envelope and is printed as follows:

First Baptist Church, Greenville, Miss.

General Benevolence.

Offering for Foreign missions.

Second Sunday in February, 1901.

Amount contributed.....

Name of contributor.....

"Ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost parts of the earth." Acts 1:8

It goes out through a committee the week before Mission Sunday. It is enclosed in a cheap larger envelope with a tract on the object for which the gift is asked, or some tract on giving.

The scheme for the year is adopted by the church at the beginning of each year and the printing is all done at once, the envelopes being laid away to be used in their time.

Our scheme for 1901 is as follows, adopted by the church in conference, December the 14th, 1900, viz:

FOREIGN MISSION—January, February, March.

HOME MISSIONS—April, May, June.

STATE MISSIONS—July, August, September.

MINISTERIAL EDUCATION—October.

CHURCH BUILDING FUND CONVENTION BOARD—(November).

MISSISSIPPI COLLEGE—December.

ORPHANS' HOME—Thanksgiving Thursday, November, 28, 1901.

AGED AND INFIRM PREACHERS—Christmas, 1901.

Some patience was at first necessary to get the plan to working; and it takes work to keep it going; no plan will work itself. But it works easier with each succeeding year.

Tracts on Missions may be had free by writing to the Secretaries of our Boards. Tracts on giving may be had at small cost by writing to "Layman," 310 Ashland Avenue, Chicago, Ill., or to the American Baptist Publication Society, Atlanta, Ga.

The advantage of making three separate gifts to the three great mission causes we have found to be two-fold. These causes thus have the prominence that is due them, and a second and a third opportunity is given to make up for past deficiencies.

I will gladly answer by mail any question asked about the plan, and will send sample of envelopes to any one desiring it.

W. M. BURR.

Greenville, Miss.

From Volney, Texas.

I have been thinking for some time I would write a letter to THE BAPTIST. I was born and reared in Mississippi. For thirty-five years my home was there, in Lafayette county. My sainted father and mother lie buried in old Yocona church grave yard. It was at this church I found a Savior, in the fall of 1869. How dear the place to me! When I look back to that time, and see none now living near here in Texas, it causes me to almost weep. Where are those good people? Nearly all have been called to their reward. I can mention as pastors of that church the names of Elders Lane, Sledge, Hewlett, Finley, Williams, Moore, and our own Gambrell. Brother Gambrell was pastor while attending college at Oxford. How dear these names to me!

Brother J. R. Graves would preach there occasionally, especially when he was having his church built in Nashville, Tenn. The first twenty-five cents I ever paid to a preacher was to him, to help build his church. This was before the war. I remember yet how big I thought I was when I walked up and gave him the money. I thought my money would build his church. I feel proud that I have twenty-five cents invested in the Nashville church even now.

Some one, I think it is my brother, of Harrison Station, had THE BAPTIST sent to me the last twelve months, for which I feel thankful. I think you are giving the Baptists a good paper; I feel that I have been benefited more ways than one by reading it.

Yours in Christ,

A. J. ROCKETT.

Is It a Supper?

In fashionable circles and even in business in our large cities, it has become a custom to take dinner at supper time; but it has been reserved for the church to have supper at dinner time. It is the awkward use of terms, often, that creates controversy. If the last supper instituted as a memorial of the sufferings and death of the Savior, it would seem that the time of its observance was at least indicated.

A change in the time has evidently been followed by a change in the purpose. Hence it is generally called the "Communion," by some regarded as a kind of social, religious occasion, and by others as a test of Christian fellowship. As a consequence, because Baptists insist that it is the "Lord's Supper," and, therefore, they have a right to invite thereto only those obeying the requirements of the Master, they are called "bigoted" and "close communionists."

As a "memorial" service, none of these things would apply to it, much less the idea that it is a saving ordinance. Jesus had not commanded its observance when he spoke of eating his flesh (figurative of course), and there is nothing stated further than this: "This do, as oft as ye do it, in remembrance of me." Only his special disciples were present—there were over a hundred others not there; then how could it be a general communion?

But this is simply introductory to a few remarks to our own people. There are those who doubtless misunderstand their obligations to partake of the Supper. They appear to regard it as a token of fellowship, or condemnation if they do not feel worthy. The Apostle makes no allusion to character but the manner of observance. It should be a solemn ordinance, and the event occasioning its institution fill the mind. Personal unworthiness is not the question.

This misconception causes some sincere Christians to refuse the elements, when handed to them, and others to absent themselves from the service. It does not occur to them, it seems, that it is a duty to join in the memorial; for it is to "show forth the Lord's death till he comes." Neglect of this leads to forgetfulness of Jesus, losing injunctions about his departure and second coming. "What I say unto you, I say unto all, Watch!"

There is no specified season for celebrating the Supper; but it oftener than once a year, scarcely, every Lord's Day. Again, it is questionable whether any but members of the church and visiting brethren should be present. The self-preparation would naturally result, and such Christians would be strengthened and comforted. Some may esteem these little things; if so, let them examine and see for themselves, remembering that "it is the little foxes that destroy the vines"—they eat off the buds.

L. A. DUNCAN.

That Juniper Grove Council.

In your issue of January 17th, you take a second whack with your editorial hammer at the Juniper Grove Church for not ordaining brother Varnado. In doing this however, you do not adduce a single atom of evidence.

Assertions furnish ignorance and prejudice material with which to stir up strife and stifle the spirit of peace and prosperity, but they prove nothing. And as we do not recognize any one in these days as being specially inspired of God, therefore, certain minds demand proof. Now, if you are in possession of this precious article, set it out, please.

If we be in error on this or any other point, information will be thankfully received. For we are not convinced that Juniper Grove Church has erred, nor are we disposed to accept bald assertions as the end of controversy.

A man with a knowing wink, can say, "Ben Blaze is a fool," and this will be sufficient to set five hundred gas horns to blowing "Ben Blaze is a fool." "Ben Blaze is a fool." This, of course will produce a great uproar, and it may do Ben Blaze a real wrong and much damage, but it cannot settle the question of his idiocy.

Now it so happens that the honored and capable principal of the Poplarville High School, a life-long Baptist, was a member of the council that advised the church to do just what was done. Surely, if any one is entitled to an opinion on the subject he is.

But Juniper Grove Church, and, of course, the council, too, made a mistake in requiring the preachers she sends out, to preach the glorious gospel of the blessed God, to have sufficient education as to give promise of success, and not put her to shame before a public audience. And when, too, it is an admitted fact by all who know the situation, that to ordain him would greatly increase the already existing difficulties in the way of his attending school in future, and would not add one single advantage to him.

I feel perfectly safe in saying that the idea of establishing "an educational standard for the ministry" never once entered the mind of any member of the church, or the council. I am certain that no such thought entered my mind, and I would not favor such a measure. I am also certain that no such thought is expressed, or even implied in my report of the matter.

Now, if this is unbaptistic, it ought also to be unscriptural, and if such is the case, prove it. If such is the case it ought to be proved. If you will prove the action of said church and council to be unscriptural and unbaptistic we will confess and repent. If you cannot do this, then you ought to confess yourself mistaken, and we will freely forgive.

Respectfully,

JAMES G. SIBLEY.
Logtown, Miss., Feb. 1, 1901.

Divine Fatness of Parables.

Men will hear you if you talk about things that they can associate with their business. Teachers lose sympathy of the pupil when they fail to show the agreement of the subject matter in hand and the living issue of which it treats.

The Lord never lost a hearer, for lack of making his subject plain. Even the "common people heard him gladly."

After Jesus had spoken each pleasant thought his calling a specialty of the Lord, for as he sat by the sea-side all could hear him.

The planter heard him tell of the lawyer,

went away wiser, glorifying God that he might serve him in lawing, for Christ had shown him how he might better contend with the trials of life as he did the darnings or tares. Then seeing doubtless the Fishermen's boats and nets edding in the sea, makes their heart glow to see how God one day would separate them from the vile as they the good fish from the bad. They had only to look on the beach and see the carcasses of the bad where the vultures had left them and know in like manner God would destroy the vile.

The Gardner may have thought his occupation not worthy of the Lord's notice, but to his surprise Jesus uses the smallest part of his little business to show the growth of his Father's kingdom that was to make all happy who would accept it. Does not every gardener know how the mustard seed grows?

The care-worn women of household duty eagerly hear the story of the leaven and note with intense interest the permeating influence of God's kingdom compared to the bakery.

The Hidden Treasure and the Pearl of Great Price show all how they must sacrifice everything for salvation and its value by their willingness to sell all for it. He held the merchants and speculators spell-bound on this.

Then Jesus left the seaside. The people went their way, some better prepared for life, others in ill plight for refusing his teaching. But let us follow him on "in the way."

C. M. CHAPMAN,

Free Run Miss.

Stein's Creek.

We are well pleased in our new field. The people have shown us many kindnesses, such as furnishing our room, adding to the pantry, etc., for all of which we are very grateful. We found Bro. Johnston and people had done some good work, and we are going to do our best to improve upon what has been done. Our church needs to be furnished. The ladies are planning to paint the pastor's home. Our weekly prayer meeting is taking on life. We have re-organized the B. Y. P. U. with forty members, and have had two excellent meetings of which I will write later. Our collection for President's Home, and Ministerial Education last Sunday amounted to \$25.00. We want to make this our best year's work. We are going to make the 5th Sunday in March a Missionary day, and pray and work to that end.

Yours very truly,

A. L. O'BRIEN.

Notice.

All those who have books belonging to the library of the Theological Society of Mississippi College, please return them as soon as possible, as we are in great need of them in our work here. We have a great many scattered abroad over the State; we would be pleased to have them returned at once.

J. B. QUIN.

Corresponding Sect'y.
Clinton, Miss., Feb. 1901.

Christ in the Home.

Almost every person is ready to admit that Christianity is the one great moving power in the world's history. Even civilization must follow in its footsteps.

When the angel of life brings a new soul to the poor man's hut, a star of joy shines over the manger. But when Christ is brought to the home of the rich or poor, not only a star of joy shines over the home but a star of hope also. And angels must shout for joy, for in the home there are little ones whose lives are to be shaped, whose characters are to be moulded and whose souls are to be saved or lost.

When Jesus was here among men it must have been a great privilege for the inmates of a home when he visited them. Can't we almost see him standing at the door of the home of Mary and Martha, and gently knocking for admittance, and Mary rises, exclaiming, "It's Jesus! Welcome, Master." And even now when he comes to the homes of our land and abides there in the hearts and lives of the family, it makes home a "miniature heaven on earth."

It means much to a young man or young woman when Christ makes his abode in their homes and in their hearts, silently shaping their destiny for time and eternity. How dark that home must be where Jesus has never been invited to come, and darker still when the angel of Death enters, and some little flower of the home fades here to bloom on another shore and no earthly sympathy will fill the void in human hearts.

Show me a home where Christ is received and honored and there you will see a home far-reaching in holy influence and power; one that will place real blessings upon its inmates that time cannot efface. And the influence of that home will live in the hearts of parents and children, and they will make the world better on account of it.

Christ in our homes here, and and we in Christ's home hereafter.

L. G. C. GATES,

Louisville, Ky.

The Woes of the Drunkard.

Could one dip his pen in fire and experience the agonies of the lost, he might portray the woes of the inebriate. Drunkenness is the parent of every evil known to man. It is one long, impetuous, awful career of anguish and death, disease, insanity, imbecility, remorse, crime and a Gehenna of unspeakable suffering and remorse. That man is capable of such degradation and self elected woe is one of the certain proofs of a hell. Such life is hell. Men who defile the body, dethrone reason, pollute the spirit, transform themselves into devils, suffer the woes of perdition in two worlds.

Language on this theme can never exaggerate nor equal fact. In the heart of every great city is a literal, an awful pandemonium. The crime of civilization is that it not only tolerates, but legalizes it. It authorizes men to poison their fellows until homes become dens of vice and crime, until parents become criminals, until children are cursed with poverty and cruelty unspeakable, and existence becomes both for the drunkard and his family nothing less than an infernal.—New York Observer.

College Tidings.

Two hundred and eighty-four now enrolled, which is twenty-five more than were ever enrolled in one session before. We are not asking for anything on running expenses this year; the College will pay its own way. All contributions this year are used to cancel debts and make permanent improvements. Ex-President Webb, the Lord crown his aged head with glory, must be paid \$600.00 on the old debt due him, and it is very important that the President's Home be built. Unless that home is finished by the opening of next session the president will have to rent for another year from a private landlord and the College will lose the income. You can't rent by the month in Clinton at all; you have to rent from September to September, or you cannot rent at all. If the house is to be finished by September it must begin in the Spring, and hence we must know very soon what the brethren are going to do.

TO PASTORS.

Any church that is able to give to missions, is able to give to Mississippi College. Our last Convention asked that every church in Mississippi take a collection every year for Mississippi College. Many pastors are paying no attention to the request, and no attention to my appeals. Brethren, it is not my college, it is yours. If you wish me to manage it for you, it must make progress every year. If the pastors of the State will not help me, but propose to leave me to carry the whole burden, then I must insist that some one of them swap places with me and allow me to become a pastor. I am willing to work twenty-five hours in the day, and thirteen months in the year, according to the negro's calculation, but I am not willing to have my brethren put me under a burden and then stand off and not even grunt while I lift. I call them to witness that I have never gone back on them, but have rallied to their support in every noble enterprise. We must make progress every year, or else somebody must take my place. I came to the College to relieve a crisis; this crisis has been relieved and now if the brethren want me to continue in this hard work, they must vote by action, not by words. We can easily have the grandest educational institution in the State, but one man can't make it. He must have help. Five churches and a few individuals have come up nobly. All the rest are yet to hear from. I ought to know in sixty days whether the home will be built.

Yours for progress,

W. T. LOWREY.

Feb. 4, 1901.

DEAR BRO. BAILEY: You will be glad to know that everything in the college is moving along smoothly now, and everybody seems to be happy. Eight young ladies have entered school within the last week. We hope to have others, even many others, and we shall try to merit the confidence of all who may come.

Yours truly,

JOHN L. JOHNSON.

In last issue of THE BAPTIST you say that we have something new for Gulfport and the Coast. Yes, for years our Baptist people have had in mind the establishment of an institution on our coast that would provide the means of rest, recreation, intellectual, and religious improvement. The opportunity to do so is at the door. A block of 28 lots with 360 feet of the prettiest beach front on the Mississippi Sound and worth from \$6,000 to \$10,000 is now available on conditions that are more than liberal. The fact is, this property is already secured and money and men enough have been enlisted to have it go. We hope to publish the charter in THE BAPTIST in a few days. This will place the matter intelligently before the people. The possibilities are unbounded and we will have no trouble in securing the hearty co-operation of the intelligence and piety of the denomination.

The enterprise will be placed on a safe business footing from the start and will not beg its way a single step.

You will hear from us again in a week or ten days.

With best wishes for yourself and THE BAPTIST I am

Yours truly,

L. E. HALL.

DEAR BRO. I finished reading the "New Testament" through the sixty-seventh time, this morning. It is so much like a message of love from an indulgent Father. It is a comfort to me in the hour of trouble. Ps. 46:1. "God is our refuge and strength, a present help in trouble."

Jno. 14:2. "In my Father's house are many mansions; If it were not so I would have told you. I go to prepare a place for you."

As we near the shore eternal; these gems of truth become more precious. How can a Christian allow his Bible to lie unread. Ps. 119:105. "Thy word is a lamp unto my feet, and a light unto my path."

W. H. H. FANCHER.

February 4, 1901.

Bro. M. R. Cooper, the new pastor at Belen, says: "I am very much encouraged with my work, here and at Tunica. I have been greeted by the largest congregations since either church was dedicated. Large attendance at Sunday School and the largest attendance at Prayer meeting ever held in town, so they say. The 22d was my birth day. Mr. and Mrs. W. T. Covington gave a birth day celebration and served a turkey supper in my honor. The young ladies and young men in town, about thirty, were present. A few valuable and beautiful presents were given me by the young people. Mrs. Covington is a noble woman. One of the best in our church. I am happy in my new pastorate."

Bro. Long's Churches.

The churches of which I have the honor to be pastor have all had their pastor in full for 1900. These are Mayhew, New Salem and Border Springs in Linn county, and Salem in Oktibbeha. Near better churches can scarcely be found in the State.

The Mayhew church is a small body—not many, but much. The membership, in the main, responds quite readily and liberally to the appeals for missions, and while the church made a fair record last year for benevolence, the pastor fully believes they will go beyond that this year.

As stated before, the Salem church has been much reduced in the last few years by deaths and removals, but what are left of the membership are, in the main, alive to the interests of the Lord's cause. This, I trow, is one of the most liberal country churches in the Columbus Association, as its contributions last year to the different departments of our organized work will testify. They increased the pastor's salary for 1901 by 20 per cent. of that of last year. A splendid body of men and women in Salem church.

The work at New Salem is in good shape. The membership is growing—not so much in numbers as in spiritual mindedness and Christian benevolence. The church seems disposed to co-operate with the pastor in maintaining a beautiful discipline—something much ignored in many churches, to the no small detriment of the same. Owing to some hitherto deleterious influences, the spirit of liberality in the church is not as broad as I should be glad to see, but as the effect of said influences is being overcome, this spirit is growing, and I am expecting the church to devise more liberal things as the work of training moves apace.

Border Springs has a larger membership than any one of my other churches, but owing to internal troubles from time to time, for several years past, and to a most woeful lack of training in the right direction, the discipline of the church had about run down; the spirit of benevolence had become contracted in general, and the actively disposed part of the body had become discouraged almost to despondency. But last year was one of foundation and constructive work, and the blessing of the Lord upon it is so marked that this writer has a church of which he is now more hopeful than he is of the Border Springs church. A golden opportunity is before her and I believe she will seize it and utilize the splendid possibilities which are hers. Twenty per cent. was also here added to the pastor's salary for 1901.

With renewed hope this pastor enters upon the work of the new century, determined to attempt greater things for God, and hence expect greater things of God.

H. M. LONG.

January 29, 1901.

A Word With Bro. Bacon.

Bro. Bacon has questioned my "orthodoxy" and doubted whether I believe in "apostolic succession." Please allow me to defend my fair name. As the boy of fourteen summers "panteth after the water-brook" and to grapple with his neighbor's boy of thirteen, but

larger than he, so every one longeth to try his intellectual strength with those acknowledged larger than he is. I have been waiting in great anxiety during my active ministry for some one to question my "orthodoxy," that I might then take him in hand, and prove to him my superior intellectual strength, as the young boy administers the dose to his playmate. Brother Bacon has greatly obliged me by giving me this glorious opportunity. But I must not proceed after the manner of the Kansas woman—"saloon smasher;" but, rather lead brother Bacon to see the correctness of my position.

Brother Bacon and I agree in general, but differ as to details. I said amen to all he said; and desire to say now, the number of churches that have the snap and vigor crushed out of them on account of over doing in building, is appalling.

The question brother Bacon has raised, came up in the Building Committee, and we stood a unit that we would build a house without asking the public at large to help. I am so strongly opposed to the evil aimed at by our brother, that I, too, would be content with the old one, rather than beg help from the denomination at large. Here is where my brother and I differ slightly—and, perhaps, had he discussed this phase of the topic we would be together again.

I believe the immediate community should have an opportunity to help build churches.

Here are three examples, growing out of our present effort. One young man said, "I want a place to get married. I expect to get married in that church. I'll give \$25.00." Another good brother said, "I have enough pride in my county to want to see a suitable building to represent us at the county seat—put me down for \$25.00." Still another, who was formerly a member of this church, said, "If you decide to build, put me down for \$100.00." Now, I don't believe brother Bacon would have refused these subscriptions because they do not come from the church. I have now expressed myself on church building, and in doing so, I have stated in a simple way what we have done in our present effort. Our building is nearly finished, and we expect to provide for full amount of cost on or before the house is dedicated.

Yes, brother Bacon, if you are an apostle, I believe in "apostolic succession," for I have succeeded you. The good folks up here love you, too. Come to see us.

In the work,

R. L. BUNYARD.

Hernando, Miss.

The Human Nature of Christ.

In do not wish in any way to interfere with the discussion between brethren Lawrence and Thigpen, but merely want to say that I can not accept Bro. Lawrence's theory concerning the human nature of Christ and to give some reasons for my objection. Bro. L. claims that in his human nature the Son of God was pre-disposed to evil, that he was rebellious and unbelieving; but that this rebellious nature was subdued and controlled by his divine nature. His principal argument is, that the Virgin Mary, being herself depraved, could only transmit to her son a like

nature. In his article, "The Human Life of God," Bro. Lawrence quotes several eminent authors, but he brings not a single passage of Scripture to prove his contention that Christ took upon himself fallen human nature. He reasons entirely from a human standpoint.

Now, if the Bible teaches anything on this subject, it is that the God-man was absolutely without sin. In the announcement to Mary, the angel gave her to understand that the conception and birth of her son was to be out of the ordinary channel. He said to her: "The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee; wherefore also that which is to be born shall be called holy, the Son of God." Luke 1:35, R. V. It was the human nature that was born of the virgin, and the angel said it was to be called holy, but Bro. Lawrence says it was rebellious and unbelieving. Gabriel's announcement and Bro. L.'s theory do not harmonize, for holiness and rebellion do not go together. Again we are taught in the Scriptures that God prepared a body for his son. "Sacrifice and offering thou wouldst not, but a body didst thou prepare for me." Heb. 10:5. This body was prepared of God for a great and special purpose, and it is contradictory of all his acts to say that in the preparation of his Son's body he permitted the entrance of sin. Mary's depravity had nothing to do with it, since the power of the Most High overshadowed her. As we'll say that God made Adam a sinful being in the beginning. Christ is called the last Adam, and in his human nature he stood where the first Adam did before the fall, morally pure.

"The first man is of the earth, earthy; the second man is of heaven." 1 Cor. 15:47. Notice, please, that this second man is of heaven; or as the Old Version has it, "the Lord from heaven." In Heb. 7:26, Paul speaks of Christ in his character as high priest, as being "guileless, undefiled, separated from sinners, and made higher than the heavens." In the light of the foregoing Scriptures Bro. Lawrence's position melts away like a lump of ice under a July sun.

Neither do I believe, as Bro. L. maintains, that the divinity in the person of Christ suffered. I can not conceive of God as being capable of suffering. The Scriptures teach us that without the shedding of blood there is no remission of sin; but they nowhere say that without the suffering of divinity there is no such remission.

T. C. SCHILLING.

Gillsburg, Miss.

HEBREW 9:8.

By Request of Bro. Arnold, in Last Week's Baptist.

E. L. WESSON.

We cannot understand the 8th verse of Hebrews 9, without considering its connection. It was from what had been said of the tabernacle and its service that the writer drew the signification of the spirit in its construction. The tabernacle, and after it the temple on the same pattern, were built as places in which to offer gifts and sacrifices to God, but at the same time they were designedly so constructed as to typically teach, though dimly, the way

of salvation and true worship. One great lesson taught was the truth "Without controversy great is the mystery of godliness." This was taught by the exclusion of the masses from the temple. The almost windowless walls, the closed doors, the priests carrying in the sacrifices to burn, etc., all said there is something we can't understand and into which we are not permitted to pry. The temple being divided by a veil or curtain, separating the holy from the most holy place into which the priests were not permitted to go or to look, taught them, also that there were divine truths which they did not understand, and impressed them with their need of greater light. Then the High Priest being directed to go once, and only once, a year into the most holy place beyond the veil, and then not without blood in his hands to offer for himself and for the people, taught them that somehow they were forgiven of sin through blood, but did not make it clear. There was mystery in it all. No doubt they believed all to be types and shadows of the perfect way; but they did not fully understand. The true worshippers trusted in God and were saved by His grace—"even as we"—but they could not understand how "the blood of bulls and goats" could effect the forgiveness of their sins, therefore the conscience was never fully satisfied. The way of salvation was to them as twilight, enough to see what to do and give hope, but nothing fully clear. Such was, and is, necessarily the case under types and shadows unfulfilled; and the temple was designedly constructed by divine direction, to illustrate that truth. Everything about the temple and all its services, showed a design to impress truths yet to be made plain. All this inspired reverence, caused much study, and created longing for more light, but did not remove the veil, for it is written: "Even unto this day, when Moses is read, the veil is upon their heart." 1 Cor. 3:15. They worshipped according to God's rule, they *Hoped In His Word*, they believed in a coming Messiah, they may have seen in the sacrifices some type of Him, but all was dim as the first rays of morning dawn. The way into the holiest of all was not fully manifest.

Know the words, "The Holy Ghost this signifying;" we are taught that the Old Testament dispensation, with its types and shadows, was under the guiding of the Holy Spirit as well as the New. Under the Old dispensation He designedly led the people of God in shadowy ways until the anti-type of all the types, should be made manifest among men. The design of the Holy Spirit in the temple and its services is the special point. He did not design that types should make clearly manifest the way, but, instead, that they should make known that the way was yet to be manifest fully in the anti type. You will notice that God kept the temple standing, and the typical sacrifices being offered, until Christ the anti-type, "appeared and put sin away by the sacrifice of himself." Heb. 9:26.

When Christ died for our sins and rose again for our justification, and ascended up to heaven, then the Holy Ghost made clearly manifest the typical significance of the grand old sacred temple, with its all but windowless walls, its golden lamps, its burning altars, its

bloody sacrifices, and its mysterious most holy place. The Holy Ghost superintends all that pertains to the salvation of God's children, and he continued the shadowy types, as dim as they were, until "the Son of righteousness arose with healing in his wings;" Mal. 4:2. Then, as they were needed no more, he let them go, and they soon ceased forever.

The text does not teach us that under the typical dispensation they did not know of the way so as to be saved, but simply that the way was not clearly manifest. They needed the priest to take their sacrifices into the holy place and offer them to God, and the high priest to go into the holiest of all and sprinkle the mercy seat, because the way was not yet made manifest—fully known—but, "Christ having come, a high priest of good things to come and by his own blood entered in once into the most holy place, having obtained eternal redemption for us." The way is clear, and we need no cloister, confessional nor priest, but each one can carry his or her sacrifice of a broken and contrite heart direct to Christ himself.

They believed, they hoped, but they could not understand how the blood of beasts could take away sin; therefore such gifts and sacrifices "could not make him that did the service perfect, as pertaining to the conscience." But since the world saw the Son of God die on the cross, and since we know how he suffered for us, the types are all made plain and we can easily understand how His precious blood can atone for us, and how God can "be just and the justified of him that believeth in Jesus." Rom. 3:26. Therefore we find in Him perfect satisfaction for the longings of soul and the questionings of conscience. Being justified by faith, we have peace with God through our Lord Jesus Christ. By whom also we have access by faith into this grace wherein we stand and, and rejoice in hope of the glory of God. "The Son of God is come and hath given us an understanding."

A Loud Amen.

DEAR BAPTIST:

I write to say amen to Bro. N. W. P. Bacon's "First Lesson."

It has been my conviction ever since the ushering in of this new *fad* of calling on the denomination to build our church houses, that such conduct on the part of Baptist people is an insult to God and a detriment to His cause. It may be right for other people to do such things, but I believe with all my heart that when Baptist people want a new church house, that the proper thing for them to do is to go down in their pockets and see what amount of money they can raise and then build the size and kind of house they can pay for.

I am sorry to know that in many places people who call themselves Baptists do not stop with asking the denomination to help them build their houses of worship (or rather house to worship, for many of them worship the houses or their preacher more than God) but they even ask Methodists, and others to help, and do not stop there, they actually give concerts and oyster suppers and such like to raise money to build or repair a house in which to worship. The Bible method of

building and supporting a church is by giving and not by trading or begging.

Our Lord would be honored in giving as truly as in song or prayer or sermon. He would have our method of giving to comport with the principles of his holy word. Our method should never be such as would cause us to blush if the money was being raised for ourselves. We need a new house of worship here at Houston, and must have it before much longer, but are we to call on the denomination and all the outside world to build it for us? No! If our pride has swollen so, that such a house as we can build, will not be good enough for us, then we need Bro. Bacon or some other good brother to come along and knock some of the starch out of us and put us in shape to be filled with the grace of God. And then we can build a house good enough for even "Oxford" or "Boston" Baptists to worship in. Yes, Bro. Bunyard and his church are Orthodox. And I think some more of us ought to follow their example, and do so now.

Come on Bro. Bacon, with your second lesson.

In Christ's cause and for scriptural methods I am your brother.

W. C. GARRETT.

A Critique of "From Error's Chains."

I have just completed a reading of *From Error's Chains*, a new book fresh from the pen of Rev. L. S. Foster. It is written in his clear style, in good, forceful English. It may be classed with religious novels, but has only so much of fiction in it as to assure the reading of many who enjoy such a relish in literature. The book is designed to give useful information to one, who struggling with the resisting wickedness of the heart, fights a fiercer battle than the warrior on the bloody field. It refers to the presence of sin in the world, and expatiates on how and why it crept in. It gives fine arguments for the divinity of Christ, and grapples with the evils of Church and State. It shows the struggles of the young, who have a longing for a better spiritual life, and yet are allured by the fascinations of social life.

The design of the book is highly commendable. It contains much useful information as to the early Christian fathers, and shall doubtless be perused with much interest by our reading public. It is Baptist in trend, but contains no discussion of the doctrines which make us, in the eyes of those who oppose our belief, a peculiar people. It portrays incisely the subtle designs of priestcraft, and grinds with close rocks when delineating Jesuitical intrigues. I confess that I read *From Error's Chains* with a growing astonishment as to the author's grasp of truth, and his cleverness in debate. He does not put up a man of straw, and proceed to knock it down, but puts strong, sensible arguments in the mouths of his opponents. The book should be read slowly and carefully. I bespeak for it a good sale and careful perusal,

Z. T. LEAVELL.

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A limited number of reliable advertisements will be inserted.

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Our Offers.

THE BAPTIST one year and an elegant Teachers' Bible of superior binding, printed in bourgeois type, flexible backs and self pronouncing, to new subscribers, only	\$ 3 30
Same Bible, to anybody prepaid, for only	2 30
THE BAPTIST and Baptist Annals, for	2 25
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Speakers Advocating the Building of Railroads.

The *Jackson Evening News* in its issue of Tuesday published an editorial on the subject of co-operation of the various industries of the State that affords food for thought.

That the result of such co-operation would benefit the several interests there can be no doubt and that the inclination and temper of the people favor co-operation between people, railroads, factories and other business enterprises is equally certain.

Industries and politics are virtually divorced in Mississippi, and the man who seeks to oppress capital invested in growing industrial enterprises will find himself a back number. We endorse and commend the following editorial from the *News* and trust that it will bear abundant fruit:

Bishop Galloway, C. Power and Hon. Edgar S. Wilson are published to speak in North Rankin, at Pisgah, Thursday in behalf of the Natchez, Jackson, Columbus & North-

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eastern Railroad. These gentlemen are not only discharging a public duty, but will no doubt avail themselves of the favorable opportunity to demonstrate that there should be the heartiest and most generous co-operation between people and railroads for each to thrive and prosper.

It is no longer a debatable question, but is admitted by every intelligent farmer, business man and capitalist, that an agricultural country to make any strides towards prosperity and substantial improvement, must have railroads first. Railroad facilities, in a measure overcome bad dirt roads, the most costly mode of moving products to market, not only this, wherever a locomotive engine penetrates lands, it appreciates the value and increases the population, often 500 per cent.

So it is that the distinguished gentlemen named, who upon the invitation of citizens along the surveyed line, are giving their time and talent to the enterprise, should endeavor to impress their hearers, that capital, whether home or foreign, should receive friendly treatment, that in truth no industrial enterprise in the country would even be thought of unless the output of such industry had the advantage of railroad transportation. This being true, people whose vocation is farming, merchants, ministers, lawyers, doctors, and all others who contribute to the support of the State government should lend their influence to co-operating with railroads in the establishment of industries and the increase of population. The growth, push and prosperity of South and East Mississippi serves as an object lesson as to what railroads accomplish.

There are no politics in railroads; they are simply the most effective agencies in developing the resources of a country, and it is a notable fact that the press of the State was never more united and outspoken in the support and encouragement of these great civilizers; unjust experimental suits are discouraged and public sentiment is beginning to assert itself against the persecution of railways.

In the business affairs of a government meritorious cases against corporations and individuals occur, but the great majority of suits, that are instituted for a possible profit to the lawyer and his client, deserve to be condemned. When days and sometimes weeks are taken up, and suits for damages fail as they deserve to fail, tax-payers have to foot the bills. Railroads under just and wise laws are entitled to make some profit on their investment and all reasonable people accept this as eminently fair.

Well informed people in all the vocations and walks of life know that railroads are noted for their co-operation and liberality. If there is a State or county fair, a political convention, a distinguished divine, or other prominent person to speak or lecture, a meeting of veteran soldiers, North or South, railroads are requested to make low rates and they never decline. In days of epidemics, when our towns and villages are in sore distress, the railroads do more than all other agencies, thus it is, good feeling and friendly co-operation should be maintained and observed between the people and the railroads. Let all interests be consulted and work to-

gether on the liberal line indicated and other important railways will be constructed and the material interests of the country developed.

Hillman's New President.

We always did like the name "Hillman," and were glad when the Central Female Institute became Hillman College. It has a distinguished sound about it that we admire.

We were made glad, when Dr. Wharton bought the college, and threw himself and all that he was, or had ever been, into it. In addition, to being a good business manager, fine teacher and scholar, he is a good preacher and a humble, warm hearted, Christian, gentleman; and, the school was growing rapidly under his management. When we learned that he had voluntarily given up its presidency we were made very sad—it was a greater sacrifice than, in our judgment, he was called upon to make.

But, when he did give it up, and secured the services of the Rev. Dr. John L. Johnson, D. D. L. L. D., as president, we were made glad again. We always did like the name, "Johnson"—even from old Ben, all the way down.

Besides, being one of the best preachers in any land, Dr. Johnson has few equals and less superiors, in the use of "the king's English." His sermons, his letters, and his lectures are masterpieces, when it comes to a show down of purest, old fashion English. In his magic hand, the real "beauties" of Shakespeare's mother tongue are so clustered as to glow with the splendor of perfection itself.

Having given the best years of his life to college work, his coming to Hillman College, at a time like this, will give it great strength and promise. His presence in the chapel, in the class-room, in the halls, and on the grounds of the college will be an inspiration and a blessing. And then, his name to a diploma—what young lady in all this fair land would not be glad to have John L. Johnson write his name on the piece of parchment that tells of so many years of toil at school!

We are glad for Hillman College; we are glad for Mississippi College; we are glad for Clinton, and we are glad for all concerned that, our distinguished brother, in his ripest years, is called to and accepts this great service, in behalf of our young womanhood.

The Meaning of the Great Commission.

In reviewing the work done last year, by the different denominations, in *Foreign Missions*, the *Western Recorder* has this to say:

It is entirely within the power of the Baptists of this country, entirely independent of all other denominations, to evangelize the world in five years. If all the other denominations should cease work and the Baptists should determine to do what they can do, there would not in five years be a single neighborhood in all the world where the Gospel had not been preached. It is quite within the power of the Baptists now living to completely obey the great command to "preach the Gospel to every creature;" so that those who come after us would need only to preach to those yet to be born.

We usually find it so easy to agree with what our esteemed Louisville contemporary

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says that, we can account for our inability to do so in the above, only on the ground that Homer was found nodding again.

When our Lord gave us the *Great Commission*, He surely meant and said more, than is meant and said in the editorial, from which the above is an important paragraph. Now, if to preach, as we have always been taught, means to teach, and if under evangelize is comprehended the whole process of preaching the gospel, as is the fact, then it will require more time than is here given to tell the heathen all the words whereby they must be saved. According to the record made by the best missionary teachers, evangelization at best is a slow process. Carey and Judson both toiled seven years before they had won their first convert; and, later missionaries have not made much better work, than the pioneers did.

To be sure, there is a "Cheap John" kind of an evangelization, that might be done in five years—the kind employed by Francis Xavier, when he beguiled millions of the heathens, into being sprinkled into his church. But, evangelization by sprinkling, pouring or baptizing is not the work the Lord wants done, nor is it worth the salt of those who would do it.

And, too, we are well aware that, there are those, who hold that, the terms of the *Commission* have been complied with, when the missionary preacher has gone into a community, announced preaching, preached once, and gone on his way preaching, in every community, until he has compassed the whole earth once, and brought the gospel in hearing distance of "every creature." But we never expected to see the *Western Recorder* contending for a thing, even remotely related to such a wild interpretation of our Lord's command to the churches.

In the parable of the *Great Supper*, we have an illustration of what our Lord means for us to do, if we would carry out His last command—the servants were sent out, finally, into the highways and hedges to compel them to come to the king's supper; that is, they were to invite, urge, argue the case, and earnestly intreat them to come, and not merely say to them that, their presence was in some sort of

way desired. So, in the evangelization of the world, we are not to run from one town to another, with our propaganda, as a presidential campaigner does his, from the rear end of a sleeping car; but, rather, we are to go into the homes of the people, and build homes for ourselves along by the side of theirs; build churches along by the side of their temples; and, by preaching in public and in private, both by precept and example, bring them to a knowledge of the truth, as it is in Christ Jesus.

This sets a tremendous task before us, and one that can not be accomplished in five years, by the most enthusiastic, combined efforts of the churches or denominations of Christendom. If Rockefeller, and a dozen more like him, could be found, who would turn over all their possessions to our *Foreign Mission Boards*, and say to these: "Here is the money, send men and women into all the world to preach the gospel to every creature;" and, the men and the women could be found, at once, then it could not be done in five years—it would take that long after they got on the fields to learn the languages. But suppose, the tongue of every man is skilled in the use of the language needed, even then, the work of the *Great Commission* could not be done in five years, so great is the amount of work contemplated therein.

We believe that Baptists ought, and will do more for *Foreign Missions* than is being done by all the denominations now, but that will not bring the Millennium to come. There would be still much work to do before that delightful day could be seen in the dawning.

For the last five or more years, it has been said that the Jackson church debt has stood in the way of all our work, paralyzing efforts in every direction. If that be true, now that the debt is paid in toto, we shall expect to see the streams of beneficence at the flood-tide all the time. If, when we were suffering from paralysis, as has been alleged to be our trouble for years, we raised and expended some thirty thousand dollars for the different denominational interests, now with every muscle and sinew fully restored, and no sign of paralysis appearing any more, we will expect to see, (if our allegations have been true as to the paralysis business), our coffers fairly groaning under the weight of our contributions right away.

Very Interesting and Practical.

In the early part of the year, all the churches in the city called Protestants, entered into a scheme to take a religious census of New Orleans. Last Sunday afternoon they met at Dr. Palmer's church to hear and make reports. At the meeting, the canvassers reported for all of the city above Canal Street, the balance of the city not yet having been finished. Out of 27,900 families found that expressed themselves at all, the following are the facts brought to light: Adventist 3; Baptist 474; Christian 74; Congregational 18; Episcopalian 2,207; Greek 7; Jew 911; Lutheran 1044; Methodist 100; Methodist Episcopal 170; Methodist Episcopal South 1164; Presbyterian North 43; Presbyterian South 1443; Protestant Evangelical 1092; Roman Catholic 11,511; Salvation Army 7; Chinese 52; Spiritualist 9; Christian Science 4; Unitarian 53; and the others listed as miscellaneous to the number of 149. It is also stated that 505 persons visited expressed no preference of church, while only 234 refused to give the information sought. To do this work, they had 632 white canvassers and 274 colored. The canvassers report uniform courtesy and kindness nearly all the way through. They found many who were once church-goers, but had for various reasons, and no reasons, dropped out of that good habit. The churches propose to continue the work until they have compassed the entire city; then they propose to compare notes and continue the work of awakening and arousing those who have backslidden, and interesting those who never pretend to attend church at all.

We have watched this work in New Orleans from the first announcement, and it commends itself to us as being about the best thing as a basis for future operations that we have yet chanced to see. We ought to have a similar work in all of our Mississippi towns—we commend it to the good sense of the several pastors and faithful men and women, not a few of whom we have in our churches.

You have members who want to do something; well, here is a starter for them. It would be a fine opportunity for the young people to be set to doing church work in a helpful and practical sort of way. Then it brings to light a world of facts and figures of squalor and want, that can not be gotten otherwise, or has not.

MCCALL'S BAZAR PATTERNS, 10 and 15 cents.

MCCALL'S MAGAZINE, 5 cents.

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Jackson's Best, Biggest and Busiest Store, the store that saves you money on everything you buy.

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W. B.,

ERECT FORM CORSETS.

WHITE AND BLACK.

\$1.00 and \$1.50.

Skirts.

Ladies' extra heavy walking or rainy day skirts, eight rows stitching around bottom, colors oxford and black, fit and hang perfectly. Only \$3.50 each.

Waists.

French flannel Waists, trimmed in soutache braid, all sizes and colors. Special price, \$1.95 each.

Umbrellas.

Ladies' Umbrellas, mercerized covers, steel rods; beautiful assortment of handles; regular \$1.50 quality. Now on sale at \$1.00 each.

Underwear.

All grades and all Prices. SPECIAL VALUES. Ladies' heavy Egyptian ribbed Vests and Pants at 50 cents per suit. Children's union suits, 25c, 50c and 75c. Ladies' heavy fleece-lined Vests and Pants, at 95c per suit.

Millinery.

We sell more Millinery than all other Jackson stores put together. You can buy in our store the finest Millinery at the lowest prices. We sell all our Millinery on the small-profit plan.

Ladies' Walking Hats, 50c, 75c, \$1, \$1.50 and \$1.75.

All our fine pattern Hats now on sale at from \$4.90 to \$9.75. New goods by express every day.

Dress Goods.

We name a few of our many bargains in Dress Goods. 38-inch Venetians, all wool worth 75c, now on sale at 50 cents a yard.

52-inch Broadcloths, all wool, worth \$1.25, now on sale at \$1 a yard.

Black Cheviot Serges, at 50c, 75c and \$1 a yard.

Eiderdowns at 35c, 45c, 50c and 60c a yard.

Marriages.

Norton-Oliver.

At the residence of the bride's parents, Mr. and Mrs. C. L. Oliver, Jefferson county, Miss., Mr. Charles R. Norton and Miss Maggie Oliver were united in holy wedlock, on the 23d inst. May God's blessings abound with them through life's journey. The rites of matrimony were celebrated by the writer.

J. C. DOVE.

Louisville, Kentucky Letter.

I thought it might not be amiss to drop THE BAPTIST a few lines and let the readers hear a word from the Seminary. We are in the midst of our intermediate examinations. La Grippe is quite prevalent in the city just now. Some of the students are so unfortunate as to have it at this busy time. I believe all of the Mississippi boys, with but one exception, are quite well just now.

It must be of interest to say what students we have from Mississippi this year. Brother E. T. Smith, who was previously pastor at Goldfield, Col., and Brother L. G. C. Gates are both here in their second successive session.

Bro. T. R. Paden and Bro. D. B. Allen both went home a few weeks ago, the one to take charge of work and the other on account of sickness. It is not yet known for certain whether Bro. Allen will return. We have at least a partial claim upon Bro. J. W. Caldwell and Bro. W. A. McCain, Alabama has had the former borrowed from us for the past three years. We got even by borrowing Brother McCain from Alabama, he being a pastor in Meridian when he came to the Seminary last fall. Brethren W. A. Hewitt and W. H. Morgan are two more of our number. I believe our number is completed by counting Brother C. C. Coleman and myself. We two are here for our third and last session. We are taking the last of the M. course. Four months more and we shall be ready to enter into active work of the ministry wherever the Holy Spirit shall lead us.

Yours in Christ.

JOSEPH J. JACOB.

FREE

A WONDERFUL SHRUB—CURES
KIDNEY AND BLADDER
Diseases, Rheumatism, Etc.

Disorders of the Kidneys and Bladder cause Bright's Disease, Rheumatism, Gravel, pain in the back, bladder disorders, difficult or too frequent passing water, dropsy, etc. For these diseases a positive specific cure is found in a new botanical discovery, the wonderful Kava-Kava Shrub, called by botanists the *piper methysticum* from the Ganges River, East India. It has the great record of 1,200 hospital cures in 30 days. It acts directly on the kidneys and cures by draining from the blood the poisonous Uric Acid, Lithates, etc., which cause disease.

Rev. W. B. Moore, of Washington, D. C., testifies in the *Christian Advocate* that he completely cured him of rheumatism and kidney and bladder disease of many years' standing. Hon. W. A. Spearman, of Bartlett, Tenn., describes his terrible suffering from Uric Acid, gravel and urinary difficulty, being four months confined to his bed, and his complete cure by the Kava Kava Shrub. Many ladies, including Mrs. Sarah Castle, of Posenkill, N. Y., Mrs. L. D. Fegely, Lancaster, Ill., also testify to its wonderful curative powers in kidney and other disorders peculiar to womanhood.

That you may judge of the value of this great discovery for yourself, we will send you one large case by mail free, only asking that when cured yourself you will recommend it to others. It is a Sure Specific and cannot fail. Address: The Church Kidney Cure Company, No. 401 Fourth Avenue, New York City.

Reduced Rates via Southern
Railroad.

MARDI GRAS CELEBRATION.

New Orleans, and Mobile, Ala.

—Feb. 14th to 19th, 1901—

On account of Mardi Gras celebration at New Orleans and Mobile, Ala., Feb. 14th to 19th, 1901, the Southern Railway will sell tickets from all points on its lines to New Orleans and return, and from all points on its lines to Mobile, Ala., and return at rate of one fare for the round trip. Tickets will be sold Feb. 12th to 18th, 1901, inclusive, and for trains arriving at New Orleans and Mobile not later than 12 o'clock (noon) of Feb. 19, 1901. All tickets limited to return until March 7, 1901.

For further information call on Southern Railway ticket agents.

A TEXAS WONDER.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles; removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism, and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Send for testimonials.

D. E. W. HALL.

Sole Manufacturer, P. O. box 629, St. Louis, Mo.

For sale by all druggists.

READ THIS.

Vicksburg, Miss., January 8, 1900.
Mr. W. H. Jones, Vicksburg, Miss.
Dear Sir: This is to certify that I purchased a bottle of Hall's Great Discovery from you and having used same can unhesitatingly say that I do not think there is anything to equal it. I was troubled for six months with lame back and inability to stand up straight and breathe without pain. I congratulate the manufacturer of the medicine most heartily, and take great pleasure in permitting you to use my name in connection with the merits, and hope that those suffering from kidney and bladder trouble will avail themselves of the relief afforded from its use.

W. E. LOWREY.

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Magnetic Healing

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AND Osteopathy.

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Fine Fruits and the best candies, soda water, ice cream, cigars and tobacco. In fact everything up-to-date in my line of business. Cheapest bananas in the city. 350 West Capitol Street, Jackson, Miss., at corner, by Union Depot.

Harriston, Miss.

Let the brethren who promised to aid us at Harriston in January, not forget their promise, and that this will be for God's glory.

Come up, brethren, and the Harriston Baptists will be glad, you will be glad you could, and did; the Lord will look on with favor, and we shall all grow in grace.

I live at Port Gibson, Harriston is twenty miles below.

Some first class Baptists down there. Help us!

J. E. PHILLIPS.

MORE THAN
A BILLION
OF DOLLARSOn
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1899The Mutual Life Insurance Com-
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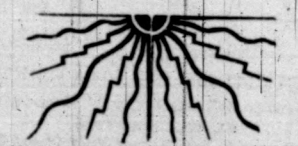
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Deaths.

Mrs. W. H. H. Fancher.

When the sad intelligence came, of the critical condition of my dear wife, I made haste, if possible, to be with her in the last hours of her life. But alas! the heavy rains and wash-outs on the railroads, forced me to lie over about twenty-four hours; during which time I walked the streets and sitting-rooms day and night. I could neither eat nor sleep. When I reached Austin, Texas, where she spent the last seven weeks of her life, I found that she had been dead about twenty-nine hours. I started back with her remains, on the first train. On our return we made perfect connections, and reached our home, in about thirty-four hours.

On last Tuesday morning, 15th inst., the Baptist church was filled with warm-hearted and sympathizing friends, while A. H. Mecklin, pastor of the Presbyterian church, preached a fine sermon of encouragement on Christian assurance, from Job 19:25-26. Her remains were then laid to rest in the French Camp cemetery to await the resurrection call, when this "mortal shall put on immortality, and our vile bodies shall be changed and fashioned like unto the glorious body" of our blessed Redeemer.

A few words as to her life.
1. As a wife. She was the life and light of our home for twenty years. She was so loving, so devoted, so self-sacrificing, so helpful in all my work, that I felt, and frequently said to her, "I surely have a model wife in whom I find all that heart can wish," a "helpmeet," indeed.

2. As a mother, she had no superiors.
3. As a friend and neighbor, a remark of our esteemed townsman, Mr. S. L. Boyd, will illustrate. Soon after she went to Texas, she wrote me to give her love to all her friends. I met Mr. Boyd, told him of her request, and said to him, "I can't carry out her wish, her friends are too numerous." He replied, "The reason Mrs. Fancher has no more friends in this county is, because there are no more folks." If she had an enemy in the wide, wide world, I have no knowledge of it.

4. As a Christian. As to her Christian life, we have not the least shadow of doubt. Matt. 7:20, "Wherefore by their fruits ye shall know them." After twenty years of such intimate, and constant association with her, I feel that I know something of her life.

She loved all, who loved her Savior, and he says: John 13:35, "By this shall all men know that ye are my disciples, if ye have love one to another."

She loved the church; she loved its work; she loved the Bible and church papers, and last, but not least, she loved the family altar. She wrote me as to one of her experiences she had while in Texas. She said: "It made me think of the old family altar and appreciate it more than ever."

These words written by her own dear hand, have intensified my devotion to the "family altar." I feel assured that while I write these words, which flow from a broken heart, that her condition is that mentioned by the inspired writer. Rev. 14:13, "Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that

they may rest from their labors; and their works do follow them."

I have good reasons to believe, she realized the near approach of death. But her noble, Christian heart was so full of love and sympathy for her loved ones that she tried to conceal it as long as possible. But when concealment was no longer possible, she said: "If I must go, all is well." Then lifted her hands and eyes heavenward, and said: "Father!" Then quietly passed away. As I offer this tribute of purest love to her blessed memory, it is hard to say, Farewell, my beloved, until we meet on the other shore, where broken hearts and farewell tears are felt and feared no more.

W. H. H. FANCHER.

French, Camp, Miss.,
January, 23, 1901.

Mrs. Rebecca Fancher

It was on the morning of January 12th, we learned with sad hearts that this devoted Christian woman had fallen "asleep in Jesus," at the home of her sister, Mrs. Seawright, of Austin, Texas, where she had gone to recover her health.

For forty years she had lived in this community, and her beautiful life made every home in her circle of friends and neighbors happier and better. As a Christian she was gentle, patient and cheerful.

During all the toil and hardship of her husband, W. H. H. Fancher's ministry, and the trial of her failing health, her heroic spirit did not lose its cheerfulness.

She was a loyal member of the French Camp church, and each Sabbath morning found her amiable children, Joe, Edna, and sometimes baby Carroll, in Sunday School, ready to recite a carefully prepared Sunday School lesson. Therefore,

Resolved, That while we bow in humble submission to the will of our heavenly Father, yet we greatly deplore our loss in her death.

Resolved, That our church has lost a most loyal and useful member, her husband a devoted wife, her children an affectionate mother.

Resolved, That the Baptist church of French Camp extend their sympathy to our bereaved pastor in the loss of his faithful and loving wife, and to her children in the loss of their affectionate mother.

Resolved, That a copy of these resolutions be presented to the sorrowing and bereaved family, and to the county paper of Choctaw county, and THE BAPTIST, for publication.

W. A. WILSON,
MARY WILSON,
MAGGIE LUCAS,
Committee.

In Memoriam.

Miss Clara Joan Ramsey, the subject of this sketch, was born March 5th, 1863 and died Oct. 22, 1900.

Truly a noble woman has gone to her reward. Miss Joan was born of noble parentage and manifested in her life such traits of character as are worthy of emulation. She possessed a strong faith which was shown by her works. The Christian graces which adorned her life were so manifest that they were easily discovered by all who came in contact with her. Unselfish to that extent that she gave out her life

at an early day for others, unconscious of the great strain on herself, and only thinking of brightening the life of others and adding sunshine where "clouds are hung," she gave her life.

She possessed deep convictions of right, and courage to defend it. Her generosity was unsurpassed. It can be said of her, as was said of Dorcas, "This woman was full of good works and alms-deeds that she done." Gentle in manner and word; forgiving, as her Lord commanded. Duty was her watchword. In the home, in the church, in the school room, everywhere, she left her impress.

It was the writer's privilege to be with her in her last illness. She talked of her dissolution as calmly as if it had been but a voyage to a distant land. Her sufferings, though severe she bore with great patience. I was her pastor for nine years, and can truthfully say that no pastor ever had a more helpful parishioner than I found in Miss Joan.

Her gentle voice is hushed on earth, her lovely form moves no more among admiring friends, her graceful manner no longer adorns the home, the church or school room, but in the heavenly home her sweet voice is redolent with praise. She moves in a higher, holier, nobler sphere. May the God of her father comfort and sustain the loved ones, who wait the call of the Master, "Come up higher."

Her ex-pastor,

J. C. FARRAR.

Cicero A. Hogan.

Born near Huntsville, Ala., April 25, 1823. Came to Mississippi in 1832; married Miss Elliott Abney, Dec. 17, 1846. Baptized Aug. 27, 1848; ordained deacon May 12, 1855. Died in triumphant faith Dec. 23, 1900.

As a citizen, merchant and business man, honest. As a Christian, loyal to his church; as a deacon, prompt and faithful. A pattern to us Christians—to us deacons. Let us follow him, as he followed our Master.

J. C. ROBERT, Deacon.

Mrs. M. S. Welch.

In memory of our dear sister, Mrs. M. S. Welch, who has departed this life, we unite our thought to write of her noble example, which is worthy of imitation.

She was born July 10th, 1825 and died 25th of September, 1900, age 75 years, 1 month and 15 days.

She was married to Dr. J. P. Welch in 1840, Tuesday, p. m., July 4th, near Milledgeville, Georgia, Baldwin Co.

As a friend, she won the confidence and affections of all with whom she met, while with words and smiles she encouraged them to do the right. She was unselfish and true, noble in every walk of life. So gentle in influence that none failed to feel its power. In speaking of the good deeds of men and women, we hasten to say the best for her. We feel that no language would be extravagant in telling of her sainted life. One, as we believe which was consecrated to God and his service lost in his will, ever rejoicing in the hope of Heaven.

As a wife, we believe she fulfilled every command of the ceremony and proved faithful under all circumstances of life during her stay upon earth.

She was gentle, kind, and entreating to those that God committed to her

care, instructed them in the ways of truth and righteousness, lived the proper life before them and now, in glory, intercedes with Jesus around his throne for her children that he may be with them till we all meet at his feet, and grant them an abundant entrance into that home (together with all others who believe his word and trust his grace) prepared from the foundation of the world.

And to you children who have suffered the greatest of all earthly misfortunes, we invite you to look upward to the noble and exalted being upon which her life was cast. And when the shadow of life shall fall about you never forget that she is just "over there" waiting anxiously and lovingly for your coming to join her in that blissful land where parting shall be no more.

And as a Christian, the last and best of all, we believe she did her best. We fail to find words to express that noble Christlike life, so gentle and kind that we all took notice that she had been with God.

And through this unfriendly world, where hearts are wicked and hard, she met them with a happy face, and helped them to move out for better thought.

May the Lord bless her noble life and help us to forget self and press onward to meet at Jesus' feet.

RESPECTFULLY SUBMITTED.

Mrs. R. J. Fancher.

In Austin, Texas, Jan. 12th, 1901, Mrs. R. J. Fancher, wife of Rev. W. H. H. Fancher, of French Camp, Miss. Brother Fancher was summoned to her bedside but did not reach her until death had claimed his own.

Sister Fancher was a noble woman, a kind and loving wife, a faithful mother and a true friend.

She leaves a sorrow-stricken husband, four children and a host of relatives and friends to mourn her loss. "Beautiful toiler, my work is done. Beautiful soul into glory gone. Beautiful life with its crown now won. God giveth thee rest.

Rest from all sorrows, watching and fears,
Rest from all possible sighing and tears,
Rest through God's endless, wonderful years
At home with the blest.

B. W.

STATE OF OHIO, CITY OF TOLEDO, Lucas County.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed to my presence, this 6th day of December, A. D., 1895.

SEAL. A. W. GLEASON,
Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c.

Hall's Family Pills are the best.

FISCHER
EMERSON PIANOS

The two best known for durability in the South.

THE GRUNEWALDS are the agents,
NEW ORLEANS.

Write for prices and save money and buy from this old, reliable and time honored Music House. Agents also for all other high grade Pianos, Organs and Musical Instruments.

Woman's Work

TO THE WOMEN OF FAIR RIVER ASSOCIATION:

Dear Sisters:

I send you, through THE BAPTIST, Bro. A. C. Miller's letter to whom many of you sent a donation in the way of a box. How glad his letter made me, and I know you too, will be glad to read his letter and feel that "It is more blessed to give than to receive."

May God bless the women of Fair River Association, and may we do still greater things for Him. The box sent Bro. Miller was good, but not what it might have been, for we can do more, and I hope, next fall we will grow along this line. We are working and praying for a good society in each church which will report regularly. Let the pastors of our associations encourage and teach our women how to organize. All are waiting to help in His name and build up the kingdom.

Yours in the work,
VICE-PRESIDENT FAIR RIVER ASSOCIATION.

THE LETTER

Star City, Ark., Jan. 23, 1901.
Mrs. Lula G. Maxwell:

My dear sister:—Yesterday your box of various nice and good things arrived at our home. It was somewhat delayed, but I would have you be perfectly assured that my self and my children were *gladly* lighted when we opened and began to unpack the box. Everything was just suited to our needs.

Sadness came into our hearts though when we remembered that when we received notice that a box would be sent us, our mother and companion was then with us. But on the 18th of December, 1900, God, in His infinite wisdom and goodness, called her from her labors to her reward. We only have one consolation, that is, that while we are sorrowing and "tolling on," she is enjoying that rest that remaineth for the people of God. But, oh! home is so lonesome without wife and mother. It seems that all the light has gone out. But upon this I cannot dwell.

You made some requests in your letter of some time ago, but I have forgotten what they were and the letter is misplaced.

Again let me assure you that we appreciate your kindness in effort and zeal for the Master's cause, and us.

I am,
Sincerely your brother,
A. C. MILLER.

IS SLAVERY ABOLISHED IN THE UNITED STATES?

Will it be considered "out of our sphere" if the women of the United

States ask our government and the voters-at-large whether the Constitution "follows the flag" all over our own country—the United States, between the two oceans—or if there are sacred bits that are "foreign territory"—like the Philippines and Puerto Rico—which the Constitution does not cover, but are reserved for the slavery and prostitution of women?

Five Chinese slave girls were sold in San Francisco's China town on January 19, at public auction, at prices varying from \$1,700 to \$2,500. The restriction act makes it difficult to import Chinese girls into this country, so these brought fancy prices.

The case the Christian women of this country would like to see before the United States Supreme Court is one that will test the interpretation of the Constitution in California as well as for the Sultan's dominions, over which, and slavery, our flag now waves.

As bad as the enforced degradation of women is the shameful lawlessness of an administration that permits our blood-bought Constitution to become a dead letter anywhere.

HARRIET B. KELLS.

W. C. T. U.

Thursday, 24th, at the regular meeting of the local W. C. T. U., at Jackson, with full and enthusiastic attendance, a "resolution of thanks and appreciation" was unanimously voted to Dr. Bailey for space in his valuable paper, THE BAPTIST.

The Union makes an earnest appeal to every person in favor of Temperance to speed the success and increased circulation of THE BAPTIST.

The W. C. T. U. is non-sectarian, working for God, home and every land. The Jackson Union has invited the Annual State Convention to meet in the Capital City in May.

ANNIE GRANT CAGE,
Supt., Press Department.
Jackson, Jan. 28, 1901.

Ready for Delivery!

"FROM ERRORS CHAINS"

A NEW BOOK BY

L. S. FOSTER.

Every Baptist should read this book. While it is a romance, there is woven into the story a great deal of truth that needs to be thought of and emphasized at this time. YOU SHOULD HAVE A COPY. Printed on good paper, from clear and beautiful type, and bound in substantial cloth. One fine engraving, 400 pages.

PRICE, \$1.00.

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Temperance.

Laws Not Enforced.

Many persons are shocked because these little 2 x 4 mayors do not enforce the law against violators of the prohibitory law. It is not surprising when you see the influence the rum power wields over politicians. See how the law enacted by Congress in reference to the canteens, nullified by the decision of the Attorney General, and how President McKinley has permitted it to continue, when he could have blotted it out with an order from him.

There is one or more blind tigers in the capitol of the U. S., and the one in the Senate offered to sell a pint of us anything we wanted to drink, from coffee to whisky, while they refused to sell a gold pen, unless we were senators. I see some of the papers are advocating a white man's Republican party in this State, to force the Democratic party to act decently. Why not have a State Prohibition party? I feel bad about our neglect to have an electoral ticket, so those that wanted to vote for the President could do so, and vote a clean, white ticket. The 209,000 votes that were counted for the Prohibition candidate in the last election, will be of untold benefit in getting temperance legislation in the national capitol, and if the Christian people would only vote as they pray, a Prohibition president could be elected. A man not in sympathy with and under no obligation to the liquor traffic for his election, would not perjure himself by not enforcing the law against the rum power.

W. H. P.

Mrs. Nation.

Mrs. Nation is calling attention to the way the officers of the law in some cities in Kansas, and especially Wichita, perjure themselves. She considers that the saloons being run in open violation of the law are nuisances and should be abated, and she has been breaking their show-windows, mirrors and lewd pictures. I don't believe in fighting the devil with fire, but I don't see how a man that is violating the law by running a saloon in prohibition territory can claim protection from the law.

She marched down the street the other night and the white apron gentry heard of it and they extinguished all lights and closed their doors. After she had purchased a ticket and left the city, they opened up their illegal dens,

and continued to manufacture drunkards, wreck the lives, and damn the souls of their fellow men.

W. H. P.

The Woman and the Army Canteen.

The defeat of the canteen amendment, offered by the Senate Committee on Military Affairs, was a great victory for the common sense and right-mindedness of this country, as well as for its temperance sentiment. The War Department, the press of the country and the Administration were against it, yet it won.

While it was pending in the Senate the North Mississippi Conference, in session at West Point, and the Mississippi Conference at Brookhaven, sent telegrams to our own Senators and to the Committee on Military Affairs, urging the passage of the Anti-Canteen Amendment as it passed the House which reads as follows:

LITTLEFIELD AMENDMENT TO SECTION 40 OF THE ARMY BILL, which was passed by the House of Representatives Dec. 6th, by a vote of 159 to 51, and now awaits action of the senate:

"The sale of or dealing in beer, wine or any intoxicating liquors, by any person in any post exchange, or canteen or army transport, or upon any premises used for military purposes by the United States, is hereby prohibited. The Secretary of War is hereby directed to carry the provisions of this section into full force and effect." Passed the Senate—34 to 15.

Many telegrams and petitions were sent by prominent Mississippians to the same effect, and there has been a general pean of praise from our borders for the almost unexpected result. It is a deep regret that neither one of our Senators, both of whom represent "dry" territory, contributed to this victory. Senator Sullivan was absent. He had promised a committee of the Mississippi delegation to the recent National W. C. T. U. Convention, at Washington, to vote for the Anti-Canteen amendment.

His vote was paired with Senator Mason of Illinois, who said, when his name was called: "Not knowing how Senator Sullivan would vote, I withhold my vote." Senator Money was also paired, but said he should otherwise have voted for the canteen, and made during the great debate of two days, one of the leading speeches in favor of it; we can not but think with remarkable inconsistency, as he began his speech by stating that he had never used spirits of any kind, nor tobacco; had always been a temperance man, did not sign liquor

petitions and always voted the "dry" ticket. He further said: "That beer drinking, viewed in the abstract, is unproductive of good, will be admitted by all. I say to drink anything is bad." Yet, he voted that beer should be sold in the army canteen. The curious way minds sometimes work under the dome of the national capitol, has surprised more persons than Samantha Allen.

The Congressional Record of January, 8-9, is a compend of the pros and cons—shall I say facts and fiction?—of the arguments of the temperance people and the "antis"—such as has never before been presented at one sitting in the history of the movement. Every one should order copies.

The Chicago Tribune, said upon the subject: "In the Senate a curious situation was developed. The members found during the recent campaign, and even during their visits home during the holidays, so strong a sentiment in favor of the abolition of the canteen that they could not afford to ignore it. They found this sentiment was crystallized more along the line that the United States government had no business to participate in or permit the sale of liquors in any form on territory over which it had exclusive control. When the vote was taken in the House the National W. C. T. U. was in session in Washington.

The press has, in general, given the credit of this victory to the women of the land. The Christian American stated: "The canteen amendment was favored by many officers of the army and had the recommendation of the Secretary of War; but the temperance people—especially the W. C. T. U., made a determined fight against it, and have won their cause.

The Chicago Times-Herald—whom nobody can accuse of temperance leanings, said: "As both houses of Congress have now gone in record in favor of the abolition of the canteen, the members of the W. C. T. U., who started the fight have a right to feel that they have won a notable victory. The canteen is this time knocked out so squarely that no attorney general can so twist the law as to put it on its feet again. The canteen has to go in response to the imperious will of the women of America. Both houses of congress have adopted the view that while these women may not know as much as the officers of the army about what is good for the soldier, if the people of the United States do not want beer sold in government premises they have a right to have their

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wishes respected. Besides the women influence votes and the army officers do not. It is undoubtedly true that this cause was won by the aggressive and unrelenting fight of the W. C. T. U. They are thoroughly organized in every state and territory of this great land. But perhaps they would not have been stimulated to make such a fight "to the finish"—had it not been for the shameful disclosures of the condition of the American army in the Philippines, through canteen drink and licentiousness, made on the spot by the special correspondent of the New Voice.

The next work will be to keep public sentiment alive to the enforcement of the law—for there is no doubt that effort in every way will be made to evade it.

HARRIET B. KELLS,
Pres. Mississippi W. C. T. U.

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Baptist Young People.

A note from the treasurer, Bro. Lamar Allen, of Winona, reminds us of an unpaid subscription to the current expense fund made at Clinton. Have you paid that subscription yet? Well, the treasurer is in great need, and if you have not done so, do so now.

The Unioners of the First Church, Jackson, (we say "First Church," for the reason that before many moons wax and wane, there will be a Second Baptist Church, Jackson) gave a *Magazine Social* in the church parlors last Friday night, and it was most enjoyable indeed, bringing out a good crowd of young people.

The pastor said, that the congregation last Sunday night was by far the largest he had seen at night in a long while—and are you prepared to say that the *Magazine Social* had nothing to do with the crowd that came and listened with profound attention while the preacher told them of "The Salvation of a Sinner?"

A brother said to us sometime since that he was in sympathy with the Young Peoples' movement, but that there was danger in it because of its power, and he was right. But did you ever stop and think of the number of things that are good and serviceable, in which there is no power wrapped up? The locomotive has great power, and is a dangerous thing, if you let it have its own way; but put a man in the cab who knows how to run her and she is a thing of usefulness to man, whose danger is reduced to a minimum as she goes thundering through the land. There is great danger in dynamite, in the hands of an Anarchist; but handled with care, the weight of a little girl's finger is sufficient to command power enough to blow *Hell Gate* so high and far that it will never more disturb a passing craft in or out of the great harbor.

There is danger in everything that has power in it, and the greater the power the greater the danger; but we do not let the use of the power because of the presence of the danger, not at all; we simply use it more carefully. And so it ought to be with this Young Peoples' work; for the sake of its power, take hold of it with a firm skillful hand, and there will be few run-a-ways, or smashups, and these few can always be traced to carelessness on the part of those who direct affairs. Nearly all the trouble on our railroad is caused by carelessness on the part of some

incompetent operative, the counterpart of which we may see every day in religious matters.

CRYSTAL SPRINGS.

The Union met and was led by Mr. Charlie Thomas. The two prayers which were read by Misses Willie Terry and Annie Vining were listened to with pleasure. The president being absent on account of fire destroying their residence a few nights passed, the Vice President took his seat at the desk.

The meeting was carried on with much success. After all business was attended to, the Union was dismissed by Mr. Hundley.

Miss Willie Terry was appointed to lead two weeks from date.

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W. A. GRIFFITH.

Reevesville, S. C.

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